



## THE PEOPLE.

Published at 184 William Street, New York

EVERY SUNDAY.

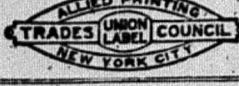
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## SOCIALIST VOTE IN THE UNITED STATES.

In 1868 (Presidential).....	2,068
In 1890.....	12,321
In 1897 (Presidential).....	21,157
In 1894.....	22,122
In 1896 (Presidential).....	36,564
In 1897.....	55,672

There are two freedoms: The false freedom, where a man can do what he likes; and the true freedom, where he can do what he ought.

CHARLES KINGSLEY.

## SMASH THAT TREATY, AND THE CLASS THAT IS WRANGLING ABOUT IT.

The Senate is convulsed by the question whether the Treaty of Peace should be ratified or not, and the ostensible issue between the two sets of disputants is whether the annexation of the Philippines will redound to our national glory or not; whether or not it is our national duty to "carry civilization to the Filipinos" or to leave them in their benighted condition.

Whether or not the Filipinos are in a benighted condition is little to the purpose; the only question that concerns the intelligent American is whether the floods of material wealth and the floods of that greater wealth, the health and life of thousands of our proletariat, is not needed right here at home; whether we have reached that point that we have a surplus of material and human wealth to squander abroad, or whether all the material and human wealth we can raise is not required right here, with nothing yet to spare, in order to blot out the social iniquities we ourselves are cursed with, and that render our external splendor, not a thing to be admired but a thing to be condemned as a whitened sepulchre.

This question is answered by the recent discovery of the existence of chattel slavery in its most iniquitous form, as a punishment, even to women, old women at that, for the capitalist imposed "crime" of poverty. The following story tells its own tale.

Elmira Quick, aged seventy-five, is going to try to live on sixteen cents a day. Elmira Quick is a Pike County, Pa., pauper, living near Baaba. She lost her son, who was her sole support, in the Civil War, and ever since has just managed to eke out an existence. How the old woman will manage to keep alive from now on is best told in her own words:

"I have figured it all out, and I can get along very nicely. It is the first time anything of the kind has been tried in Pike County. You know the law here provides that once a year all persons supported by the town be sold to the lowest bidder, the bidder to supply food and clothing, while the town provides medical attendance and funeral expenses in case of death."

"I am in trouble with one of the Overseers of the Poor, and this led to my being advertised for sale last December. The bids were to be sent to W. K. Rutan, in Rowells. I sent a bid of \$5 per month to Overseer Rosenkrans and also to Auditor Brown. This was the lowest bid, and the authorities had to accept it."

"I am allowed now to live here, and instead of paying the \$5 in cash, as they would to other bidders, they give it to me in groceries. This is just the same as cash to me."

"This house I live in is owned by Ira Simonson, and he lets me stay here for helping his wife occasionally. My meat bill for the month is \$1.50, and I live on this saving. I get enough to buy oil. Then in the spring I get a pig for little or nothing and have one of the neighbors fat it on shares. This gives me a good deal of meat to last through the winter."

"There is a little patch of ground adjoining the cottage and this I work on shares. It furnishes enough vegetables to last me nearly a year. Then in the summer time I make a little extra money picking buckwheat."

"I used to get something for weaving carpets until my shoulder gave out. I have applied for a pension on the death of my son, who always said I would never accept a cent of the money, because it would be death, but things have reached a point where it is necessary. If I get the pension I can get along nicely, but if I don't I will manage to exist without going into slavery."

"I may be sold again next spring when the annual sale of the poor occurs. But, don't think so, I have enlisted the aid of friends who will take the matter up for me. This is the first time in my estimation, that slavery was abolished with the war of the rebellion, and that the authorities can be prosecuted for slave dealing if they attempt to auction me off. The case has never been tested, but it will next March if the attempt is made on me."

Thus we here find an old woman, whose son, her only support, died in the Civil War to preserve the Union a pauper and slave in the land where the Money Bags stayed behind, let others fight, bleed and die, and themselves now derive all the profit of such sacrifice. Thus we find an aged matron, who wove her life tissue into carpets for a pittance, and now after "her shoulder gave out" has only slavery as her portion while the robber class of capitalists, whose shoulders never gave out in work, are lolling in idle luxury. Thus, finally, we see before us a venerable woman, entitled to the repose of her age and the dignity of her sex; she—an heir to all the splendid achievements of the human efforts of past generations; she—a member of the nation whose ruling class would carry civilization across the oceans; she—brought down by long privations to the point that she can get along nicely with the Chinese

again. Prof. Short says:

condition of 16 cents a day, and to enjoy such a boon of capitalist civilization had to undergo the humiliation of being sold at auction!

And the class, whose social system can thus blight our own people and nature propose to civilize others?

Preposterous insult to the human understanding!

## GLORY COMES DEAR TO THE WORKERS.

The proudest men who trod the earth last Monday were the men of the 69th New York Regiment. They arrived in the city from the South and were given an ovation. As they marched up Broadway, thick crowds lined the street cheering and hurraying, while the cannon on City Hall Square was kept booming a long salute. The men looked as if they were treading on enchanted ground: Ethan Allan's dashing boys of the Revolution, Leonidas' Spartan band could not have looked happier than did these men, inflated as they were with the outward trappings of glory. To-day all that has changed: no more despondent tramps prowl through the city than these same snorting warriors of two days ago,—all the more despondent as they feel cheated.

What is it that has happened?

The outward theory upon which these men enlisted was "self-sacrifice"; they were ready, to fight not only, but also to bleed for the freedom of humanity and the glory of the country. That was bright enough as a screen, a decent screen for the real facts. Out-of-work and with small chances of improvement, these men went to the front. The sold they were to receive was the real motive. But even the level-headed man who sees to his material comfort will not always refuse to spend something for show for his own glorification, provided that something be not too much. That is the way last Monday's parade was presented to the men of the 69th Regiment: in order to enjoy the glories of the parade they would have to be mustered out earlier, losing, of course, some pay. How much? They were told by their Colonel, a worthy named Duffy, that \$5 would be the most they could forfeit. That surely was not much; \$5 out of a prospective \$60 pay at muster-out was considered a cheap price for hurrahs, salvos of artillery and pageantry in which the payor is himself the chief attraction. The men consented; the parade took place and all that thereby hung; and the men were yesterday mustered out with only \$30 pay!

The pageantry of Monday cost these men dear. They now realize they were thoroughly duped. Their Colonel, the man Duffy, managed to make himself especially the recipient of the biggest part of the ovation, and, instead of paying his share, he took that with a vengeance out of the hides of his "gallant soldier boys." He is not to be mustered out; he loses not a cent; but the men have to pay the piper; the statement to them that they would lose only \$5 was a swindle to our age them to decide for the parade. The real worker again has had to foot the bill.

In the midst of the embalmed meat and other swindles this Duffy scandal comes opportunely. From start to finish, and every step the recent war was but a scheme for the intensified exploitation of the working class; it was conceived in swindle and carried out by swindle. So far from us having redounded to our national glory, it has only added an other blot to the many already thrown upon it by our ruling class, and all of which it will be the mission of the working class to wipe out.

## POLITICAL and ECONOMIC.

An article by Prof. Sidney H. Short in the "Cosmopolitan" on the substitution of electricity for steam as a motive power suggests a variety of interesting points. He says:

If the next fifteen years witness as wonderful progress in electrical science as the past fifteen years have recorded, electricity will supersede steam as the motive power for even our trunkline railroads. The time between New York and Chicago will be reduced ten hours, and the conditions of our business and social life will readjust themselves to a standard of 125 miles an hour instead of 40.

That such an industrial revolution is quite probable within the next fifteen years none will deny. But say the revolution in motive power does not reach quite that far within that time, it certainly will reach quite far within that time, and it will be fully accomplished later. What about the 40,000 miners in that case?

The recent series of articles "Tragedy Pages," which close with this issue, help to answer the question, and bring out the point.

There we have a large body of men kept in ignorance of the fate that awaits them; told to be practical by doing something NOW for themselves, thereby kept from doing the only really practical thing—voting themselves into power, and thus put themselves into a position where, what now threatens to be a deadly storm, can be turned into a blessing—there we have these men with blinkers clapped to their eyes and thus led quietly on by the Labor Fakir. Is not the Labor Fakir a valuable man to the capitalist class?

Again, Prof. Short says:

The statement is ridiculous. No politician is such a fool as to pay monthly per capita tax to the state, and then merely to cast a large vote over a year hence, some tool, and where this may occur in an isolated case it is also a notorious fact, on the other hand, that some of the large nationalities, just as their locals as a rule, make no returns of their entire membership. The A. F. of L. undoubtedly stands still, and a committee of the entire membership in the last five years, however, number is still in excess of THE PEOPLE'S estimate. We don't believe that anything can be gained by bluffing on either side. Let us stick to actual facts.

The chief obstacle to the change from steam to electricity lies in the expense entailed by abandoning the old steam locomotives and putting electric locomotives on the railways of this country 30,000 electric locomotives, at an average cost of \$10,000 each, making \$300,000,000 of capital. It is impossible to conceive of the sale of \$300,000,000 worth of machinery as scrap iron. To convert them into motors, if that were done, the cost of the conversion of the electrical installation along the lines of existing railways, would cost a sum so large as to be prohibitive. The cost to the Pennsylvania Railroad alone, for this transformation would be fully \$10,000,000.

Why "impossible to conceive of the sale of \$300,000,000 of machinery as scrap iron"? Why would the cost of a conversion of motors be "prohibitive"? Simply and alone because these machines are now owned capitalistically. Because, under such ownership, they, the products of society, stolen from society by their present owners, the capitalist class, are not allowed to perform the public and social function that is in them to perform; they are to perform private functions only for the benefit of private concerns alone.

Under a rational social system, the machine, that can not render to society the higher service that a newer and better machine can, is obsolete, would be treated, looked upon as such, and to the immense profit of society, would be treated as "scrap iron." The convenience, the comfort, the advantage, the social labor saved, and thereby the time gained for intellectual elevation would be worth and is worth to society many thousand times \$300,000,000. Under the present irrational and buccaneer social system, the Vanderbilt motto: "The public be damned," is the social motto; the only thing that is considered is the private interests of the capitalist class; and, no doubt, the Duchesses Consuels would be the losers for a while if all that machinery were now treated as "scrap iron"; the changes made must be made in such gradual manner as will bring no inconvenience to such worthies; only the working class' convenience need never be consulted.

In the scramble that is going on in New York among the Labor Fakirs for jobs as a "recognition" of Labor some truths are being told to one another by these gentlemen.

So, for instance, the New York "Printer," having a bushel of candidates for Factory Inspectors and a certain disreputable labor misleader, Harry White, who is kept alive by the "check-off" system of paying dues in the Garment Workers, are together by the ears. These gentlemen may well be shocked against each other:

As to the second point, the "Citizen" starts by calling it "ridiculous"; it proceeds then to emphasize its judgement by the emphatic assertion that "no politician is such a fool as to pay monthly per capita tax," etc.; and then? What then? It IMMEDIATELY goes on to say that "where this may occur it is an isolated case," etc. Thus a thing DOES NOT occur, and yet it MAY OCCUR; thus NO ONE is such a fool as to do a certain thing, and yet there MAY BE fools as to do that same thing.—What sort of reasoning is this? The reverse of bluffing?

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THE PEOPLE has chapter and verse for every thing it utters editorially; it neither bluffs, nor allows itself to be bluffed; least of all does it ever allow itself to be carried off its feet into postures that denote a cross between bluffer and bluffer.

The San Francisco, Cal., "Class Struggle" says with justified severity:

We can stand the rich plutocrat, for he usually does what experience has taught us to expect him to do. But the poor fellow without property, without children, without a decent living, whose wife is a savage, who, daughterless, by poverty are made candidates for prostitution and his sons for vagabondage and crime; who must go with hat in hand and beg a chance to serve; who fawns and scrawls before his master, echoes his sentiments and votes his master on election day, and abuses those who try to emancipate him, should be lashed into wakefulness and out of the betrayal of his class.

Our complaisant friend, the London, Eng., "Labor Leader," publishes this bit of news:

Haverhill, Mass. U. S. A. has done even better than an American town. Not even nine Socialists having been returned. The offices filled are: Mayor, three Aldermen, three Councillors, Assistant Assessor and School Commissioner. They all belong to the new Social Democracy, and claim that they would have gained another Alderman's seat but for the opposition of the S. L. P. Herbert Casson, who formerly worked Haverhill, voices for the "bona fides" of the men elected.

But who will vouch for the "bona fides" of Herbert Casson?

The Minneapolis, Minn., "Tocsin" is camping on the trail of the fakirs. Grabbing one of them by the hair it gives him this lashing:

The "Union Advocate," a fake "labor paper" of the worst sort, published in St. Paul, hopes that the shotgun policy in the South will be continued unless the "illiterate and poverty-stricken negroes" submit to the rule of white Democrats. This is quite character. The "Advocate" is made very uncomfortable by the growth of the Socialist labor party, which proclaims the unity of all men, regardless of race or color, and which threatens the success of leg-pullers, skates, and political roustabouts in the labor movement.

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Embossed Buttons (stud or plain) per dozen..... 20c

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When ordering supplies, enclose the cash.

It takes time to keep credit accounts, send bills (perhaps a number of times before collection is made), and all this time, postage and effort may be employed to a better purpose.

The emblem buttons and the pins are not sent out on credit under any circumstances.

They are sold by the N. Y. State Committee, which committee keeps no credit accounts of any kind.

Address all orders to:

HENRY KUHN,  
184 William street, New York.

C. L. Furman will lecture on "Social Tendencies" next Tuesday evening, the 7th instant, at 65 Columbia street, 12th Assembly District, this city.

Lucien Sanial will lecture on "Territorial Expansion" next Friday evening, the 10th instant, at 209 Broadway, 4th Assembly District, this city.

Again, Prof. Short says:

The statement is ridiculous. No politician is such a fool as to pay monthly per capita tax to the state, and then merely to cast a large vote over a year hence, some tool, and where this may occur in an isolated case it is also a notorious fact, on the other hand, that some of the large nationalities, just as their locals as a rule, make no returns of their entire membership.

The A. F. of L. undoubtedly stands still,

and a committee of the entire membership

A criticism that heralds itself with such trumpet blasts as "ridiculous," and that closes with such oracular admonitions against "bluffing" and in favor of "facts" should surely be replete with sense and bursting with information. Is it? Just the reverse.

Two are the points made in THE PEOPLE'S Letter Box answer:

1st. That gauged by its present method of voting (1 vote for 100 per capita, while central bodies, federal unions, etc., having each 1 vote), the Federation would have about 250,000 members; and

2nd. That the membership of the A. F. of L. is padded, the per capita on which the voting is done being frequently paid on a membership that does not exist, the money being frequently furnished by bosses and politicians.

How does the "Citizen" refute these two points, the refutation of which it considers important enough to initiate a discussion on in such terms as it does?

As to the first, the "Citizen," while admitting that the A. F. of L. has lost membership in the last five years, denies the correctness of THE PEOPLE'S estimate.

Under a rational social system, the machine, that can not render to society the higher service that a newer and better machine can, is obsolete, would be treated, looked upon as such, and to the immense profit of society, would not exist, the money being frequently furnished by bosses and politicians.

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# A REJECTED LETTER.

The Capitalist Editor of the Richmond "Times" Fears Publication of Matter that will Enlighten.

Editor "Times," Richmond, Va.

In the Sunday issue of your paper, Jan. 8, 1899, appears an editorial under the following heading: "The Remedy for Oppression," based on some words uttered by Dr. David Starr Jordan, in his address at the inauguration of Dr. Greaves as President of the University of the State of Washington.

In regard to Dr. Jordan I would state this fact, that he is very well known to Socialists everywhere in the United States by reputation, and that he is particularly familiar to the Socialists of the State of California. I expect he is sore all over now, from the drubbing which he got from our Comrade Job Harriman, who was our candidate for Governor of California on the Socialist labor party ticket in 1898. Some time ago Dr. Jordan's was desirous of demonstrating to the student body at Stanford University that Socialism was impossible and altogether wrong; in order to show his ability to do so Comrade Harriman was invited to take part in a joint discussion with the Doctor. The students were out "en masse," filled with the expectation of an evening's enjoyment, as the Doctor had invited them to come and watch him make the Socialist fur fly. Well, they came, and they had their fun, but it came from a different source than that expected by them, viz., from the utter confusion and rout of the Dr. under the logical broadsides of Comrade Harriman.

The Dr., driven from pillar to post, was forced to assume the defensive, and in doing so stooped to such quibbling questions as, "Wold Socialism not destroy the incentive to progress?" or, "Who would do the scavenger work?" Alas! poor Yorick, it is always thus, when our capitalist apologists run afoul of a clear-cut Socialist.

## POINT I.

There is truth in this utterance of the Doctor which you quote, viz., "The remedy for oppression is to bring in men who cannot be oppressed." If, however, the Doctor stated how you have failed to reproduce it, therefore ask how is he going to bring in that class of men? by keeping them in ignorance of the truth as it is, or by enlightening them; Socialists claim that knowledge is strength and will eventually lead to freedom; whereas ignorance is weakness and is conducive to and will tend to total enslavement.

Therefore we educate the people up to the knowledge of the true condition which they occupy, i.e., the wage slave part of the people). We tell them that they create all the wealth and receive a mere pittance, that they are no longer independent workmen, but slaves; that they are only a mere commodity, goods and chattels for the idle masters, the capitalist class, to deal in and make profits by.

## POINT II.

The Doctor says further that "to bring in men which cannot be oppressed" is the remedy our fathers sought and we shall find no other.

True, again, and yet, the Doctor would not advocate such methods as our fathers used; if he considered for a moment that they used force to right their wrongs, and had a short shrift and a long rope for all oppressors or their sympathizers. Should the people in their dense ignorance of things as they are, driven to despair by privations and hunger, deeming the capitalist class (and not the system under which we live) the cause of all their woes, should they in their benighted state follow the advice given by the Doctor and imitate their fore-fathers in their struggle for freedom, what then? I am very much afraid that a dreadful terror would seize upon the hearts of the Doctor and his clan, and not only on them, but upon the hearts of every intellectual prostitute also, who are now so ready and willing to make apologies for the present hellish system of capitalist tyranny and oppression. You see, the people aroused might in their blind fury forget that those fakirs had told them that they were their friends!!!

## POINT III.

Again the Oracle speaks. The Doctor says "The problem of life is, not to make life easier, but to make men stronger, so that no problem shall be beyond their solution." Honest Indian, Mr. Editor, do you think the Doctor was serious when he made that assertion? Do you, or the Doctor believe that anyone desires to work any harder than he is compelled to in order to enjoy life or gratify ambition? Can you think for a moment that anyone, if the choice were given him of working down in a city sewer, among slush and wet, his system poisoned by the fumes of the foul sewer gas, which he inhales while at work there, while for such work he received in wages the paltry sum of 75 cents per diem, or the other, that of hours work each day at pleasant mental labor, either mental or physical, just enough labor to keep the mind and body healthy, the balance of time at his own disposal, to use and enjoy according to the peculiar taste of each, and that for such labor performed by them they would receive a sum enough to gratify every desire in man, i.e., for food, clothing, and shelter. Come now, which would you choose?

According to the Doctor's idea of the problem of life, everybody ought to be trampling over each other in their effort to reach the lowest and most foulsome depths of the sewer. And as you, Mr. Editor, so heartily endorse the Doctor's idea, it would not be anything of a surprise to me, if, on making my way up Fifth street, Richmond, I should find myself revelling among those who have been found there, shouting out with jocund sound thanks and praise to your great and good God, whom you love so well (?), praising the masses who build our palaces, weave our silks, produce our food, and are themselves to a great extent homeless, naked, and hungry. Did you ever

know of hunger and the doling out of charity by a few to the many among the Indian tribes, before we approached them with our civilization? I know not, nor among any other race of savages for that part, previous to the advent among them of civilized man. Why? Because the land, their only means to life, with the fruits it yielded, the game with which it abounded, its streams and rivers stocked with the funny tribes, was owned collectively by the tribe, and each individual member thereof had free and unrestricted access thereto. If he refused to take advantage of these opportunities thus offered him, and spent his time in idleness, he might be hungry; but of charity he received none.

Socialists don't advocate a return to that mode of life, i.e., to savagery, but they do demand that society be reorganized on a collective basis. So that the instruments of production and distribution, the land and machinery, shall be the property of society as a whole, so that everyone willing to work will have an opportunity to do so, and he who will not work shall receive the full reward of his industry—NOTHING—not even charity; unless he is physically or mentally disabled, of which we will have to be very well assured. Then no honest person would be degraded by the giving or receiving of alms.

But, while you are perfectly willing to dole out charity to those whom you term poor unfortunate, yet you think it is an imposition that one man should be taxed to support another man who is equally able to work. Socialists have been preaching that doctrine for a long time, therefore we say Amen to that. We claim that it is not only an imposition but a heinous crime also, that the wealth-creating workers should have been forced for many centuries to labor long and arduously in order to support in rotten idleness an aristocratic or capitalist class of able-bodied loafers, with their long train of lackeys and menials, from the pulpit down to the so-called public press.

I would like to ask you what provision you made for those able-bodied printers whom you dumped on the sidewalk when you introduced the typesetting machines into your office. I suppose competition regulated matters after awhile, that although they suffered somewhat at first, yet, as everything finds its own level, so would the displaced printers find their somewhere else. Thus reasons those capitalistic apologists, the Mills, Forresses, McCulloughs, etc., in which school, judging from your knowledge of the science of economics and government (as set forth in some of your recent editorials), you must have studied.

It is a fact of history that the savage man was physically the superior of the civilized man; therefore, I infer, that the Doctor had that in mind when he stated that "the problem of life is, not to make life easier, but to make men stronger, that no problem shall be beyond their solution." He must have meant that, he could not have meant stronger intellectually, because the growth of the intellect has produced the means which, if properly used, would upset his theory of hard work, viz., the modern gigantic machinery of production. Likewise must he be opposed to Socialism, which still further caters to the intellect of man, by pointing the way to the proper use of the fruits of his brain, the machine, i.e., by showing that he must own and operate them collectively for the benefit of all.

By strength, the Doctor must have meant physical, because mentally strong people, especially among the workers, have a tendency towards resisting oppression, and are therefore troublesome. They have a nasty habit of arguing the point of examining the medicine prescribed for them (by those quacks which abound everywhere), before swallowing it. Which attitude on the part of the masses would somehow disturb the minds of our intellectual fakirs, who have always an axe to grind. I expect, therefore, that the Doctor wished to say that physical strength was the "in plus ultra" for the masses, and you, Mr. Editor, echoed it as fate. Allah is good, and the Doctor is his prophet. Strong, brainless wage slaves to do the work and brainy (save the mark) professors, editors and capitalists to live off their labor.

## PUBLIC CHARITIES.

Mr. Editor, I would not have been guilty of such an act of folly as that of wasting time on the professor's little childish prattle, which seems to please you as genuinely as my little girl's doll does her, and for the same reasons (lack of more mature sense) I doubt not. I would have passed it over but for your comments on the Doctor's forceful, conclusive reply (as you term it) to the modern doctrine of Populism and Socialism. You take for your text a portion of the platform on which the Doctor and I imitate their fore-fathers in their struggle for freedom, what then? I am very much afraid that a dreadful terror would seize upon the hearts of the Doctor and his clan, and not only on them, but upon the hearts of every intellectual prostitute also, who are now so ready and willing to make apologies for the present hellish system of capitalist tyranny and oppression. You see, the people aroused might in their blind fury forget that those fakirs had told them that they were their friends!!!

## MANHOOD-DESTROYING SOCIALISM."

Mr. Editor, I have been told that if you give the devil rope enough he will hang himself. And that a fool never opens his mouth to say anything but he puts his foot into it. You seem to be awfully afraid that the paternalism of Socialism—as you are pleased to term it—would destroy manhood. Ye Gods! I ask you, how much manhood dwells in the breast of him who has to depend upon the whim of another fellow earthworm for the privilege to earn a crust, and especially if he has a family depending upon his labor for their support. How much manhood had those poor fellows who, in the campaign of 1896, were notified by the Hannas and others of that gang that they would shut down their works until after the election, and that should McKinley be elected work would be resumed day after as usual. But, if not, they would shut down indefinitely. Do you ask how they voted? Manhood! Why, it will soon be

## CORRESPONDENCE.

[Correspondents who prefer to appear in print under an assumed name, will attach such name to their communication, besides their own signature and address. None other will be recognized.]

### That First Haverhill Appointed.

To THE PEOPLE—I wish to supplement the statement that appears in THE PEOPLE'S Letter Box of the 15th instant, on the first appointment made by our "Socialist" Mayor, by giving a short sketch of the biography, politically and otherwise, of

Baptist W. Davis, who was recently made Mayor's Clerk by John C. Chase, was first appointed in that capacity by the late Mayor Benjamin F. Bruckett, in 1895.

Prior to that time he was the Private Secretary of one "Pete" Morse, who was engaged in some business or other in the West-Florida, thinking Morse was one of the most notorious politicians in this city, even here. His reign was abruptly terminated by the city taking the local water plant which in the palmy days of Morse was owned by a few local capitalists. Shortly after loosing his political power, Morse went to the wall financially. At about the time, he was the friend of Morse, the latter fixed the job to make Davis Mayor's Clerk as he was then one of the "unemployed." Bruckett was again chosen Mayor in 1897, and Davis was re-appointed. The Mayor died when in office a few months. Then E. H. Moulton, a Democrat and capitalist, was elected in 1898. In 1899, when the term of Daniel S. Chase, the newly appointed Mayor, was again in luck. Moulton declined to run at the end of the year for another term and Daniel S. Chase was elected as a "Good Government" candidate, in reality a Democrat. He followed in the footsteps of Bruckett and Moulton and Davis was elected once more. John C. Chase, the "Socialist," was elected this time, and he again appointed Davis, who seems to be a child of political political youth, as far as that particular job is concerned.

As to other biographic features of the man, his father was a shoe manufacturer, now retired. The boy Bruckett, when he grew up, married the daughter of one of the leading shoe-drivers in the list of local manufacturers. Davis then went West. When he came back to Haverhill, after the downfall of Morse, an uncle of his wife who is also a leading shoe manufacturer and a Democrat, with Morse helped to land him in City Hall.

The job is \$1,200 a year. Every Mayor, who has hitherto had Davis his Clerk, was by universal acclaim a political trickster. Such is the first appointee of Haverhill's "Socialist" Mayor. W. T. BERRY.

Haverhill, Jan. 17.

### As to Expressions.

To THE PEOPLE—I wish to draw your attention to an expression in the pamphlet "Why American Workingmen Should Be Socialists." The expression referred to is "such blood-seeking parasites." I would like to know who advocates universal war? As those who advocate universal war, consistently call our acknowledged brothers by such names, and then invite them to act conscientiously and help the Socialist Movement. I hold that we can't, and what's more, if we are to have PEACEFUL revolution, such terms must NOT BE USED. For instance, if you want to call you a "hare-brained rogue" and a thief, and then turn round and ask you to help me on with my coat, would you or would you not avail yourself of the opportunity to introduce your shoemaker to my tailor? I think you would be a fool if you didn't. Now I should like to get the opinion of other S. L. P. members on this question, as I think it is of vital importance as regards the joining of the Socialist forces over the country.

JAS. N. BOULT.

Vancouver, B. C., Jan. 18.

[Thinking it far more profitable that the answer and answers to so unique an expression of opinion as the above letter be left to the other comrades, we shall not ourselves comment upon it—at least not at this stage: we give the right of way to other party members, Canadian especially, who may feel inclined to undertake the work of clarifying our correspondent.—ED. THE PEOPLE.]

### Forecast from South Dakota.

To THE PEOPLE.—You must have patience with us in South Dakota, because we are yet a small bourgeois class—riven by strife and difference. All we need here is one of the California plows that will plow acres across the day.

People are slow to escape from the meshes of traditional thought, yet Aberdeen will have a Section shortly; I think the time has come.

The People were beaten everywhere in the last election. This last fall, leaving only the Governor. This is the best thing that could happen. Now the air is cleared of a great deal of dust.

The Socialists have always been the life of the Pop party in this State, and now the poor Pops say: "Oh, you fellows have been right from the start, and it is time for the rest of us to catch up with you."

You will hear from us shortly.

Down with the capitalist pig.

PIONEER, Aberdeen, So. Dak., Jan. 20.

### Reproduced with Blushes of Modesty.

To THE PEOPLE—I think I am absolutely safe in saying that THE PEOPLE is the only means that saves us from complete dissolution as a party. This certainly was the case when the (fraudulent) Social Democracy craze struck us, also when the Appeal to Benson made its fraudulent and baseless attack upon the working-class.

They are dead thanks to THE PEOPLE.

THE PEOPLE commands itself to me because:

1st. It fights our enemies.

2nd. It pleads the cause of those who need defender, and that is the whole human race.

3rd. It mercilessly exposes the enemies of the poor and oppressed producers—that is, the labor fakirs.

4th. It gives no quarter to wrong against the producer, none whatever.

5th. Its motto (and practice is in accord therewith) is the unconditional surrender of capitalism.

THE PEOPLE now better than when I first began to read it (several years ago), hence this must be some tangible evidence that THE PEOPLE (at cost) holds its own.

Extending to you the compliments of the season, and hoping that our new year may bring us many new followers, rather comrades, I remain,

LUKE D. BECHTEL.

Los Angeles, Jan. 22.

### Mormonism.

To THE PEOPLE.—The capitalist newspaper are now engaged in a "rite" of entry into the Mormon church, prior to the election of the Mormon Roberts to the House of Representatives. "The House must not be defiled," etc. etc. Surely corruption ought not to creep into the country with such faithful (?) watch-dogs guarding the national door.

Are not Mormonism and the "free, unattached twin rotted pears from the same tree" the capitalist, surplus-value absorbing tree?

Here are two frogs born of the same slime attacking each other. The Socialist attacks them both.

Robert's says he will not "desert" his wife, this presumably, because they have a child. If not, then he is a fool.

What a mockery! One woman must consent to share a man with other women in order to keep from want. Do not be deceived. This is the real question. Stay single and get at best a precarious living; be "sealed" to some rich man and be frayed from physical wants; this is the question which concerns the Mormon church. Does she consent to make trouble?

Then where does their capital come from? It is robbed from the working class, who, not having the tools with which to work, sell their labor power to the capitalist class, who in turn gives one-fourth of what they produce, and appropriates the other three-fourths for itself.

Now what is capital? Capital is that part of wealth robbed from the working class and used by the capitalist to produce more wealth.

The development of capital in this country, outside of 100 years, the tools of production were simple, and any dissatisfaction with the condition under which he worked could, with a few dollars, fairly well be remedied.

How well this is done, the Government's

best that what is good for the ganders would surely do the geese no harm, and let her crows eat a few of the "darnable sins."

Let the class-conscious men and women tear this foul-fruited tree of capitalist and pro-Mormonism up by the roots, by voting the Socialist Labor party's ticket straight. In the States where women can't vote, women can agitate.

With the mass production (land and machinery), and distribution (railways, steamship lines and stores) owned and controlled by the whole people (Socialists)—instead of, as now, being worked collectively and owned individually—a venture that Mormonism and its counterpart, capitalist prostitution, would shrivel and die, as the morning star does when the tree that bore it is uprooted.

ARCHIE JARROLD.

Brooklyn, N. Y., Jan. 20.

20th A. D., S. L. P.

et to-day. Think of the old stage coach and the Empire State Express going a mile a minute. This is the development of capital alongside of this development of capital and its consequences. It is a detriment to the best interest of society. In fact privately controlled capital is a monster of such hideous men that to be despised needs but to be seen.

Capital has been a curse, make it a blessing by voting for the public ownership as advocated by the Socialist Labor party.

New York City.

LETTER BOX.

Off-hand Answers to Correspondents.

No questions will be considered that come in anonymous letters. All letters must carry a bona fide signature and address.

J. S. D. ALBANY, N. Y.—Even if it were true that "by not assailing idols" our Movement would "preserve or win the good will of idol-worshippers," still we would be buying more than we meant to purchase.

By not assailing idols we would leave them free for the idol-worshippers to boom their idols, the false opinions these would take place in the way of the people.

Whichever they have, we would be unwarned from any source, the masses would take these idols for what their worshippers claim: and—nothing but mischief could come from that. By exposing the idols, the public is at least set upon its guard, and, having heard both sides, will be better able to form a correct judgment.

Never let sight of the fact that our

Principle may be above man. Principle needs man to reduce it to reality, and forces it. A movement run by crooks is stamped crooked.</

**REJECTED LETTER.**

(Continued from page 2.)

extinct among the wage slaves if this capitalist system holds out very much longer.

Manhood! Where was the manhood of the Roman people when the Huns and Vandals under Attila and Genseric overran and subjugated that once proud race? Why could those people (who had held those savages in supreme contempt) no longer repulse those hordes? Why? Because their strength mental, physical and financial had been sapped and destroyed by their own rulers, the Patricians, who wasted the energies of themselves and the plebeians, in the riotous and voluptuous life of the Metropolis, and when Rome fell, 1,800 people owned the known world, and the rest of her teeming millions were in a state of the most abject slavery to those few. What cares the slave for the country which enslaves him, even though it may be the place of his nativity? All the nobility of his nature having been ground out of him by rent, profit and interest, what is left of him, but the brute, who, when inflamed by hunger, would perhaps more readily rend his master than his master's enemy. Have we not, also, got near the perilous point, when our statisticians tell us that wages are falling, the army of the unemployed is swelling rapidly, thanks to machinery, concentration of capital and their agencies, and where about 2 per cent. of the families in the United States virtually own all the wealth, and by reason thereof about 98 per cent. are disinherited and are only living here subject to the approval of the 2 per cent. who own everything, even to the lives of the 98 per cent.?

Manhood! What bitter irony for you to ask that crawling wage slave to assert it under your system, when he knows that if he does so in the workshop or the factory, as an individual, he will starve.

No Socialists have a hard row to hoe in order that they may rekindle in the breasts of the wage slaves the spirit of 1776, and thus enable them to rise in their might and wipe this present system out of existence at the ballot box before the capitalist class shall have by the scourge of hunger instigated a reign of terror and bloodshed.

Mr. Editor, you ought not to be alarmed at the paternalism of Socialism, as you term it. We have to-day a beautiful example of a paternal Government for a class, a Government of, for and by the capitalist class—the workers doing the needful at the ballot box of course.

Who issues the bonds to national bankers to make money by, to build railroads with for the Stanfords et al; and are even now considering the Nicaragua Canal scheme, another Panama green goods game, to fill the pockets of a few more hungry capitalists? What about our "war for humanity," you know, which is now clear to all and has been boldly acknowledged by the capitalists themselves, as being a means to advance their interests by creating an outlet for the sale of unpaid labor? But to come nearer home, what about the gold mine our own State Legislature opened up for that combination called the Roanoke Land Grabbers' Syndicate, whose piratical exploits you have endorsed time and again under the plea that the State must collect its revenues? Could not the State have through the proper officers collected its delinquent taxes and the penalty also, if need be, why did it assist those people in getting something for nothing? Because it was acting up to the principles upon which it was founded, i. e., to assist the capitalist class in their questionable pickings. Not only feeding them upon Government pap alone, but great chucks of cake and pie also.

But why enumerate? The fact is plain to every person—except a fool or an ignoramus—that all Governments, whether Monarchical or Republic, Despotic or Democratic, have always been and are now constructed for and used in the interests of the ruling class, be they blue-blooded aristocrats, or purse-proud capitalists. In ye olden times, kings would pour out the life's blood of their people as freely as water in their attempt to wipe out a real or fancied insult to their royal dignity (?), while a few hundred peasants' lives lost in a quarrel with the peasantry of the king's enemy would have been passed over contend. To-day a Spaniard might knife an American sailor in a Spanish or an American port, and beyond meting out or demanding justice there would not be a ripple on the surface of the diplomatic sea. But should our capitalists demand an inroad on Spanish or any other nation's territory for business, you know, why, the entire army and navy, with the wealth of the nation thrown in, even to the last per centum of finance or flesh would be at their service. You cry out, No Paternalism! Why, man, you and your class which you stand for could not live a minute without paternalism; it is your life's blood; you need it to foster your interests; yes, and you need it for weightier reasons; shall I whisper it? You need it to shake in the faces of your wage slaves, to overawe and hold them down.

Yes, we have a paternal Government for the classes, a kind and loving father who carefully guards and promotes the interests of his children—the capitalist class. But in his dealings with the common herd—the masses—as they are contemptuously designated by their masters, to them the Government is tyrannical despot, knowing neither love nor mercy. We have seen our Federal and State Government—at the request of its favorite child, the capitalist—murder defenceless men, women and children at Buffalo, Brooklyn, Coeur D'Alene, Leadville, Hazleton and other places. Yes, Mr. Editor, our Government is a good, kind, indulgent parent to the capitalist class, who rob their dad and the workers to boot, in order that they may spend their ill-gotten gains or harlots à la Seelye diners, etc.

But to the workers (who create all its wealth and fight all its battles) the capitalist State always appears clothed in the garb of cold authority, its hand grasping the blood-stained sword of the tyrant, and above all the black, scowling visage of the cruel despot. The above is a true picture of all our modern Governments, no matter what their title may be, and to overthrow which the large and ever increasing army of Socialism is marching steadily on.

**WHO SHOULD OWN THE WEALTH.**

You further state that, "Given a Government which simply undertakes to protect its citizens in their personal property and rights, in their life and liberty, preventing one citizen from trespassing upon the rights of another, and giving each citizen the same opportunity with every other citizen to earn a living and accumulate property, but giving assistance to no one, discriminating neither for nor against any particular class of citizens, you will find under such a Government a vigorous, active, independent, mainly citizenship."—Sure, Mike, but where is that Government to-day? Aye, where? Not in the domain of the United States, nor elsewhere.

It is an axiom that no one has any right to wealth or property unless he himself creates it, and as the workers create all the wealth it is therefore rightfully their personal property, and according to your argument the Government ought to use all its powers in protecting them in those rights and preventing one citizen from trespassing upon the rights of another. If that be so, how comes it that those who create no wealth are allowed to own it, and those who do create it all are hungry, homeless and naked. In constructing your governmental machine you must have lost one of the principal screws somewhere, which has caused it to revolve backwards.

Again, where is the Government to-day which gives equal opportunities to all. Not here, my child, not here, there can be no equal opportunities with the means to life left to a few private individuals to use as they see fit. Your assertion is some more of that old exploited lie, i. e., that thrift and economy is the sure road to success and every man-child may become President of the United States. "There may be struggle, but in struggle there is always development," you say. How learnedly those words sound! Of course there is development, a development of wealthy aristocrats on top, and a mass of gibbering starvelings underneath.

Now let us look at your other picture, with which you wish to scare the starving workers away from the bad Socialists; here it is: "Given a Government which undertakes parental care of its SUBJECTS, providing employment, food and raiment for them, you will find a nation of milk-sops." Great Scott! this thing is getting interesting. The Government provides employment, food and raiment. Oh, I see, the private capitalist provides these things for the workers; he digs and delves, he weaves and spins to provide food and raiment for the workers, ungrateful wretches those workers are. Oh, no! he only lets them use his tools, for which they pay him 75 per cent. of what they produce and keep the 25 per cent. to buy food and raiment, pay rent and doctors' bills with. Magnificent capitalist, sure! And now, would you believe it, those blamed Socialists are trying to put into the heads of the workers that it would be of greater benefit to them if the Government provided them with the tools free of charge and allowed them to run unrestrained home, free medical attendance and all the food and raiment and everything else they could make. But, you see, that would destroy the incentive, you know, and make milk-sops out of them. According to your idea, Mr. Editor, a person to be manly, self-reliant and independent must, when he creates a dollar's worth of anything, be prepared to allow some greedy capitalist to step in and coolly appropriate to himself 75 cents' worth of it, and that should he who created it (the workman) demand what belonged to him, the dollar entire, why, then he was a silly milk-sop and a disgrace to American manhood.

Out upon such childish reasoning! Government pap, indeed! Was there anything of the milk-sop in the composition of the American Indian, that proud man who was only subdued by treachery and the force of superior military equipment? Did his Government (the Sachems) feed and clothe or shelter him? No! they gave him free access to the tribal lands and told him he could have what he produced. Was there any pampered babyhood about the old Saxon tribes of Germany or England or the Celtic tribes of Scotland? When they faced the enemy on the field, it was in the defence of hearth, home and Fatherland, truly and indeed, for the land belonged to their respective tribes. But what has their so-called civilized descendants both at home and in the United States and everywhere else) to fight for, what has the proletariat of all lands to fight for? He has no home, no land, they are outcasts on the face of the earth, living on suffrage on other people's property, and who can and does dump them on the sidewalks of our great cities for the sake of a few paltry dollars of rent. First deprived of work by the privately owned machine, next refused credit at the grocery store, and lastly thrown on the street by the greedy, grasping front pew holding follower of the homeless Nazarene. And yet, if the Government (the people) should demand that all should be housed, clothed and fed as becomes a human being, why, that would breed a nation of unmatured milk-sops. However, we will certainly by the experiment in the next few years, and if you be around and following your present theory of self (along with others of the same kidney), you from your Kingdom in Darkest Africa, should be foolhardy enough to invade the shores of our Commonwealth, led thither by the false hope that you would have a picnic with the milk-sops which co-operation bred, you would find to your everlasting confusion and hurt that from the pilgrims and starvelings, left them by competition, co-operation had developed (and without shorn struggle) a race of men, strong healthy and vigorous, who loved their land and was willing to die, if need be, in its defense.

Government pap in a true Democratic State! Why, sir, I am amused at you, in such a State to whom should it be given and by whom received? Who is the Government and who the people: pray, tell me, are they not one and indivisible? If the people are the Government and the Government the people, to whom could the people give if not to themselves, if, therefore, a person gives to himself what is his own, how can that be justly designated Paternalism, bosh!

I am afraid, sir, you have caught a whiff of the imperialist stench which is arising everywhere around, your statements to the contrary notwithstanding, therefore you are somewhat excusable in your use of the word SUBJECT in your comments. Besides, you have been too dying to old Mother England (and your kin across the waters, you know,) in your editorials and elsewhere for such a long time now that probably you mistook the Richmond for the London "Times" when making your comments, and that accounts for your use of a word which ought to be an abomination to the eyes and a stench in the nostrils of a believer in the principles of true Democracy—SUBJECTS. I expect you are in training so as to do honor to that old gambling reprobate, the Prince of Wales, whom our worthy grand lodge of A. F. & A. M. have invited to visit George Washington's Lodge. What an honor is in store for our noble grand lodge, sure!!! If, as you say, competition was a law ordained by God; and if you believe that Christ was also God, you put Christ in a terrible fix. Because competition and the golden rule won't mix. I expect, however, that you and all your class are somewhat like the Chinaman, who have each a little Jesus of his own whom he prays to. Truly the sage has said: God did not create man in his own image, but man has made God in his image. He, i. e., God therefore appears to them in the form of a great ruler, and as all earthly rulers have their price, so is their conception of God. Hence their efforts by prayer and contributions to change the will of Him in whom they state there is no variableness, neither shadow of turning.

Competition is hate, and ignorance, confusion, bloodshed, anarchy, darkness—HELL. Co-operation is wisdom and love, order, peace, brotherhood, sunlight—HEAVEN. Wisdom and love, the masculine and feminine joined together in Government, result peace and perfect harmony; separated, result convulsions, revolutions, murder, prostitution, intellectual and physical, pestilence, vice and crimes without number. Yes, yes, you are afraid of the Socialist's heaven, as you term it, you are no doubt scared lest we serve you, as we are told God served the father of this system (which you so strongly endeavor to bolster up), you know he tried to run things up above and that he and his whole gang got dumped over the side, and such might be the fate of his children, the capitalist class and their lackeys, if (when we had fixed up things according to the will of the people) they would forthwith become a little rowdy.

On a previous occasion I made you familiar with this fact, that the present system of society was dying and that it could not hold out much longer. That the causes of its disease and ultimate death were concentration of wealth, absorption of the surplus wealth of which it robbed the producers—the workers. That in a few years (comparative) the Socialists would see that it was put quietly and decently away, i. e., if it did not strangle too hard. Anyhow, they are determined to put it to sleep, because its mental and physical malady is developing dangerous symptoms. Therefore I will not now bore you by going into details as to the Whys and Whereas, but will simply close this letter by informing you of the fact that we are going to establish the Socialist Commonwealth soon. And that if you are this side the Styx at that time, I would advise you to behave like a good boy, and we will pardon you for past offences. I am informed that you are somewhat over the age limit, when Socialists will retire from their labors and enjoy the evening of life in the enjoyment of luxurious ease, therefore if you be good we will fix you up a nice home and allow you to live the balance of your days, just like you do now, i. e., on the labor of your brothers.

Respectfully,  
H. D. MacTIER.  
Manchester, Va.

**TRAGIC PAGES.**

(Continued from page 1.)

playune methods of the pluck-store, so does he despise the Dolan-Warner gang; and, consequently, refuses to be an ally of the fakirs by collecting dues on the check-off plan.

3rd.—De Armitt has the largest coal and best contracts in the Pittsburg District. The other operators use the Union as a means to fight De Armitt.

I discuss this question for the purpose of showing what a rotten the miners have to lean on in their pure and simple Union, and to point out that it is not by fighting De Armitt alone that any good can come to the miners but by fighting De Armitt and his whole class, small and big exploiters, not alone on the economic field, where the miners are weak, but on the political field, where De Armitt and his crowd are weak and where the miners are almighty strong.

With this article I bid the coal miners of Pennsylvania good-bye for a short time. I shall return to the subject later on with more facts for the benefit of the slaves of the pick and lamp in particular, and for the class-conscious workers of the nation in general.

These facts withal will be but in the nature of cumulative evidence of the rascality of the capitalist class and their allies, the pure and simple labor fakir, and of the utter hopelessness of the miner's striving to improve his condition by any of the methods he has pursued in the past.

His pure and simple Union can't assist him.

The church can't and won't assist him.

The laws framed by capitalists can't assist him.

The class-conscious economic organization, backed by class-conscious political organization whereby to capture the political power by his class is the only thing that can give him positive assistance.

In the meantime strikes will occur. More labor-saving machinery will be introduced in the mines.

More misery must continue to dog the miner's foot-steps.

It behoves us then to raise the banner of revolt on every hill and dale and valley of the Keystone State, despite church, capitalist and fakir opposition,

push the revolutionary propaganda of the S. L. P. and the S. T. & L. A. and hasten the day when the miners of Pennsylvania through their close class-conscious alliance of solidarity with their whole class the land over, will own the soil and the means to work it, and thus, becoming their own masters, hold what they produce, owe their living to none but themselves, and be free men in this now land of capitalist slavery.

T. A. HICKEY.

**A HIND LOOK.**

(Continued from page 1.)

slaves, war or no war and you should never forget for a moment that your interests as workingmen are identical with the interests of the workers of all nations. Your conditions can only be remedied by uniting into one grand, class-conscious army of labor, whose object and mission will be and must be to abolish the system of capitalism and to establish in its place a Co-operative Commonwealth. Let us displace the machine, in driving you out of your usual occupation in which you earn a living, and the only remedy for you is, to control the machines, and you can control them only by owning them, collectively, and this collective ownership can only be brought about by the collective exercise of your ballot, which is the mighty weapon that will emancipate you from wage-slavery. Hoping I have not violated my instructions, I close my speech. M. RUTHER.

If such hard and useful truths can not be taken to heart except by the confirmation of experience, then let, at least, the experience not need to be repeated.

**OFFICIAL.**

NATIONAL EXECUTIVE COMMITTEE—Henry Kuhn, 184 William street, N. Y.

NATIONAL BOARD OF APPEALS—Secretary Robert Bandlow, 103 Champlain street, Cleveland, O.

SOCIALIST LABOR PARTY OF CANADA—National Executive Committee—Secretary George Moore, 61 Ryde street, Montreal.

NEW YORK LABOR NEWS COMPANY—147 East 23rd street, New York City. (The party's literary agency.)

NOTICE.—For technical reasons, no party announcements can go in that are not in this office by Tuesdays, 10 p. m.

National Executive Committee.

Session of Jan. 31, with John J. Kinney in the chair. Absent: Wherry, Bauer and Brown, the latter excused.

The financial report for the week ending Jan. 29 showed: receipts, \$75,90. Monthly taxes are levied according to expenditures. In cities and towns where no branch exists, a new branch can be formed by 25 workingmen in good health, and men adhering to the above principles are invited to do so.

Address all communications to HENRY STAHL, Financial Secretary, 25-27 3d avenue, Room 53, New York City.

Workmen's Children Death Benefit Fund of the United States of America.

The address of the Financial Secretary of this Fund is:

REINHARD LACHNER, 13 Bible House, Room 42, Astor Place, N. Y. City, N. Y.

District III meets at 8 p. m.—District IV meets at 8 p. m.—District V meets at 8 p. m.—District VI meets at 8 p. m.—District VII meets at 8 p. m.—District VIII meets at 8 p. m.—District IX meets at 8 p. m.—District X meets at 8 p. m.—District XI meets at 8 p. m.—District XII meets at 8 p. m.—District XIII meets at 8 p. m.—District XIV meets at 8 p. m.—District XV meets at 8 p. m.—District XVI meets at 8 p. m.—District XVII meets at 8 p. m.—District XVIII meets at 8 p. m.—District XVIX meets at 8 p. m.—District XX meets at 8 p. m.—District XXI meets at 8 p. m.—District XXII meets at 8 p. m.—District XXIII meets at 8 p. m.—District XXIV meets at 8 p. m.—District XXV meets at 8 p. m.—District XXVI meets at 8 p. m.—District XXVII meets at 8 p. m.—District XXVIII meets at 8 p. m.—District XXIX meets at 8 p. m.—District XXX meets at 8 p. m.—District XXXI meets at 8 p. m.—District XXXII meets at 8 p. m.—District XXXIII meets at 8 p. m.—District XXXIV meets at 8 p. m.—District XXXV meets at 8 p. m.—District XXXVI meets at 8 p. m.—District XXXVII meets at 8 p. m.—District XXXVIII meets at 8 p. m.—District XXXIX meets at 8 p. m.—District XL meets at 8 p. m.—District XLI meets at 8 p. m.—District XLII meets at 8 p. m.—District XLIII meets at 8 p. m.—District XLIV meets at 8 p. m.—District XLV meets at 8 p. m.—District XLVI meets at 8 p. m.—District XLVII meets at 8 p. m.—District XLVIII meets at 8 p. m.—District XLIX meets at 8 p. m.—District L meets at 8 p. m.—District LI meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District LXII meets at 8 p. m.—District LXIII meets at 8 p. m.—District LXIV meets at 8 p. m.—District LXV meets at 8 p. m.—District LXVI meets at 8 p. m.—District LXVII meets at 8 p. m.—District LXVIII meets at 8 p. m.—District LXIX meets at 8 p. m.—District LXX meets at 8 p. m.—District LXI meets at 8 p. m.—District